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according to a geographical scheme, and John's gospel is divided according to a chronological one, in each case missing the author's point of view. But where the main purpose of a difficult work has been so successfully accomplished small defects are of little account.

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W. G. BALLANTINE.

A CRITICAL HISTORY OF THE DOCTRINE OF A FUTURE LIFE IN ISRAEL, IN JUDAISM, AND IN CHRISTIANITY: or, Hebrew, Jewish, and Christian Eschatology from Pre-Prophetic Times till the Close of the New Testament Canon. Being the Jowett Lectures for 1898-9. By R. H. CHARLES, D.D., Professor of Biblical Greek, Trinity College, Dublin. London: Adam & Charles Black, 1899. Pp. x+428. \$5.

THE author of this volume has a well-earned reputation in the field of pseudepigraphic literature, and any new contribution to religious thought coming from his pen is sure to command the attention of scholars. The scope of the present treatise is fairly indicated on its title-page. It passes sometimes even beyond the limits of "Hebrew, Jewish, and Christian eschatology," and devotes considerable attention to the doctrine of the future life among the Greeks. A fundamental position touching religion and revelation maintained in the discussion is thus stated: "All true growth in religion, whether in the past or the present, springs from the communion of man with the immediate living God, wherein man learns the will of God and becomes thereby an organ of God, a personalized conscience, a revealer of divine truth for men less inspired than himself. The truth thus revealed through a man possesses a divine authority for men. In the Old Testament we have a catena of such revelations" (p. 3).

Professor Charles accepts the results generally of the most advanced biblical criticism, makes free use of the labors of distinguished scholars, and supplies ample references to the best literature bearing on the various points brought under discussion. The first four chapters are devoted mainly to the eschatology of the Old Testament. It is argued that the views of the Israelites in pre-Mosaic times were not so much the outcome of divine revelation as the survivals of Semitic heathenism, and belonged to a widely prevalent ancestor-worship. This is seen particularly in the use of teraphim and in customs connected with burial and with mourning for the dead. Even down to the times of the exile, and later, there prevailed in Israel a non-ethical idea of Sheol

as a region quite outside the dominion of Yahweh (Ps. 88:5; Isa. 38:18). Later the doctrine of individual immortality obtained currency, rooted itself in the monotheism of the prophets, and so gradually displaced the older heathen concepts of monolatry. The doctrine of personal communion with God, of his power over Sheol (Ps. 139:7, 8), and of his ability to deliver therefrom the souls of his servants (Pss. 30:3; 49:15) led on to a belief in a blessed immortality and resurrection for the righteous. In its older form the concept of the resurrection, "stripped of its accidents and conceived in its essence, marks the entrance of the individual after death into the divine life of the community, the synthesis of the individual and the common good. Thus the faithful in Palestine looked forward to a blessed future only as members of the holy people, as citizens of the righteous kingdom that should embrace their brethren." The author thinks that a considerable time must have passed between the rise of the doctrine of resurrection in Isa. 26:1-19 and of that in Dan. 12:2, 3, for the former is "a spiritual conception," the latter "a mechanical conception" and "a somewhat lifeless dogma."

Chaps. v-viii treat the eschatology of the apocryphal and pseud-epigraphic books, and constitute perhaps the most valuable portion of the whole. The author here appropriates largely from his own previous works, but furnishes a comprehensive outline of the subject not easily obtained elsewhere. The last three chapters, on the eschatology of the New Testament, are less satisfactory, but the treatment of the Pauline eschatology (chap. xi) is comprehensive and admirably presented. Four stages are traced in the development of the apostle's views: (1) in the Thessalonian epistles, where he seems to be yet compassed by narrow concepts derived from intolerant Judaism; (2) in 1 Corinthians, where the Antichrist falls out of view and the apostle sets forth a peculiar doctrine of the resurrection; (3) in 2 Corinthians and Romans, where there appears an obvious change of opinion as to the time of the resurrection and the future of the kingdom of God; (4) in Philippians, Colossians, and Ephesians, where "we have the final stage in the development of the Pauline eschatology, which deals with the cosmic significance of Christ."

There is large room for differences of opinion in the details of a work so comprehensive as this. The dates assigned to different books and sections of books are in not a few cases open to question. In many instances we think the author draws inferences and conclusions which are not fairly warranted by the sources referred to. The analysis

of certain parts of the New Testament, and the removal of important texts out of their connection, will be regarded by many as arbitrary and fanciful. But the work as a whole is one of the most important and valuable extant contributions to the subject of eschatology.

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GENERAL INTRODUCTION TO THE OLD TESTAMENT. The Text.  
By WILLIAM HENRY GREEN, D.D., LL.D. New York:  
Charles Scribner's Sons, 1899. Pp. xv + 190. \$1.50.

THE first part of Dr. Green's *Introduction*, which treated of the canon, has been reviewed in a previous issue of this JOURNAL.<sup>1</sup> Since that review was published the distinguished author has ceased from his labors, and has left a vacancy that cannot easily be filled. For more than a generation universal consent has accorded to him a foremost place in the ranks of American Hebraists. To say that he was the ablest and most conspicuous champion of those views of the Old Testament which are sometimes characterized as traditional rather than critical, is only repeating what everybody knows. Able defenders of these conservative views still survive, but the man is not living who can don his armor or wield his sword.

In this second and concluding part of his *General Introduction* Dr. Green deals with *the text* of the Old Testament. In eight chapters he discusses its external form; the Semitic family of languages; Hebrew letters and vowels; Hebrew manuscripts; versions, such as the Septuagint, the Targums, the Syriac Peshito, the Latin Vulgate, and the Samaritan Pentateuch; then the history of the text; and, finally, the criticism of the text. The discussion of the language and its relation to other forms of human speech leads to the conclusion that the unchangeable, pictorial, and indefinite character of a Semitic language adapted it in a very remarkable way to become the vehicle of that preliminary revelation of the Old Testament "which was so largely figurative and symbolic in its character, which dealt in outlines and shadows." The history of Hebrew as a living tongue gives Dr. Green an opportunity to show, not merely how the language varied in different periods, and how it was affected by different styles of

<sup>1</sup> October, 1899, pp. 764-7.